

STĪETA TIL. (XLII.)

Rishi and metre, as before: the deity is PtjsHA2r.^a

1. PIJSHA^ convey us over the road; remove 'the
Vsrgaxxiv.
wicked (obstrncter of the way). Son of the
cloud,
deity, go before us.
2. If a wicked (adversary), PITSEAN, a robber,
or
one *who* delights in evil, points out to us (the
way
*we ought not to go)₃ do thou drive Mm from
the
road.
3. Drive him far away, apart from the road,
the
hinderer of our journey, a thief, a deceiver.

^a *PusJtan* is, usually, a synonym of the *snn*; that is, he is one of the twelve *Adityas*. He is described, by the Scholiast, as the presiding deity of the earth,—*pritiJviviyabMmdni deraJi*: he is, also, the cherisher of the world ; from *p-Lsh*, to nourish. According to the tenour of the hymn, he is the deity presiding especially over roads or journey ings. His being called the son of the cloud is not incompatible with his character of earth personified as a male; as, according to other texts of the *Yeda*, the earth was born of the water,—*adhJiyah -priikivi*; and, again, earth was the essence of the water; *Tad ya& apdm sdra dsit tat samahanyata sd jprithwya-lJMvat*,—That which was the essence of the waters, that was aggregated, and it became earth. *PusM ocern^* also, as a femiaine noun, in which case it appears to be synonymous with *pritikiv'i** the earth, as in the text: *PusMdliwanik pdtu*, which

is explained,
iyam * *pitshd*, Hay this *PhsM* protect the roads;
where the
gender is denoted by the feminine pronoun *iyam*:
and, in another
text, *Iyam vai pusheyam hidam sarvam pushyati*,—
This is, verily,
Pitshd; for she cherishes this whole world.
Throughout the
hymn, howeyer, *Pushmi* is masculine.